

A Study on the Distinctive Use of Written Characters Common to the Attributed Writings of Shōtoku Taishi: On the Differences Between the Characters 小 and 少

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1. Introduction

Shōtoku Taishi (Prince Shōtoku, 聖德太子, or Umayado no Ōji 厩戸皇子) is understood to be one of the greatest figures in Japanese history, but uncertainty about his deep participation in government has also been expressed. His evaluation is divided, and ISHIDA Hisatoyo (石田尚豊) in his *Shōtoku Taishi Dictionary* (*Shōtoku taishi jiten* 聖德太子事典) explains the troublesome nature of Shōtoku Taishi research as, “There is no one as famous in the world as Shōtoku Taishi, but about whom the extent of the historical accuracy of his biography is unknown, and who is difficult to grasp as a historical figure.”¹⁾

In particular, the authenticity of his attributed writings, including the *Jūshichijō kenpō* (十七条憲法, *Seventeen-Article Constitution*), *Sangyō gisho* (三經義疏, *Annotated Commentaries on Three Sūtras*), and *Kan'i jūnikai* (冠位十二階, *Twelve Level Cap and Rank System*), is not known and remains an open question in Shōtoku Taishi studies. The present study addresses this issue.

To begin, the following is an outline of the major entries concerning Shōtoku Taishi in the *Shoki*.

○ Birth (one year old in 574 A.D.)

AD586 (用明元年春正月壬子朔): 立穴穗部間人皇女為皇后。是生四男。其一曰厩戸皇子。更名豐耳聰聖德。或名豐聰耳法大王。或云法主王。是皇子、初居上宮。後移斑鳩。

○ Soga-Mononobe War (age 14)

AD587 (用明二年秋七月): 蘇我馬子宿禰大臣、觀諸皇子與群臣、謀滅物部守屋大連。

○ Investiture as Crown Prince and Regency (age 20 to 30)

AD593 (推古元年夏四月庚午朔己卯): 立厩戸豐聰耳皇子、為皇太子。仍錄攝政、以萬機悉委焉。

AD594 (推古二年春二月丙寅朔): 詔皇太子及大臣、令興隆三宝。

AD595 (推古三年五月戊午朔丁卯): 高麗僧慧慈歸化。則皇太子師之。

○ Writing of the *Kan'i jūnikai* and *Jūshichijō kenpō chōsaku* (age 30 to 34)

AD603 (推古十一年十二月戊辰朔壬申): 始行冠位。大德・小德・大仁・小仁・大禮・小禮・大信・小信・大義・小義・大智・小智、并十二階。

AD604 (推古十二年夏四月丙寅朔戊辰): 皇太子親筆作憲法十七條。

AD605 (推古十三年夏四月辛酉朔): 天皇詔皇太子大臣及諸王諸臣、共同發誓願、以始造銅繡丈六佛像、各一軀。(閏七月己未朔): 皇太子命諸王諸臣、俾着褶。

○ Move to Ikaruga and lecturing on *sūtras*, sending of diplomatic mission to Sui (age 34 to 40)

AD605 (推古十三年冬十月): 皇太子居斑鳩宮。

AD606 (推古十四年秋七月): 天皇請皇太子、令講勝鬘經。三日說竟之。是歲、皇太子亦講法華經於岡本宮。天皇大喜之、播磨国水田百町施于皇太子。因以納于斑鳩寺。

AD607 (推古十五年秋七月戊申朔庚戌): 大禮小野臣妹子遣於大唐、以鞍作福利為通事。

AD608 (推古十六年夏四月): 小野臣妹子至自大唐。々國號妹子臣曰蘇因高。即大唐使人裴世清・下客十二人、從妹子臣至於筑紫。

AD613 (推古二十一年十二月庚午朔): 皇太子遊行於片岡。時飢者臥道垂。仍問姓名、而不言。皇太子視之與飲食。即脫衣裳、覆飢者而言、安臥也。

○ *Tennōki* and *Kokki* (age 47)

AD620 (推古二十八年)：是歲、皇太子嶋大臣共議之、錄天皇記及国記、臣連伴造国造百八十部并公民等本記。

○ Death (age 49)

AD621 (推古二十九年春二月己丑朔癸巳)：半夜廐戸豐聰耳皇子命、薨于斑鳩宮。是時、諸王諸臣天下百姓、悉長老如失愛兒、而鹽酢之味、在口不嘗。少幼如亡慈父母、以哭泣之聲、滿於行路、乃耕夫止耜、舂女不杵、皆曰、日月失輝、天地既崩。自今以後、誰恃哉。

These records were for a long time treated as accurate history. However, in the Edo period KARIYA Ekisai (狩谷棧齋, 1775–1835) was the first to write that the *Jūshichijō kenpō* was not the original work of Shōtoku Taishi.²⁾ Later TSUDA Sōkichi (津田左右吉, 1873–1961) expressed doubt regarding the period in which the term *kokushi* (国司, provincial governor) was used, saying “During the reign of Empress Suiko this term could not have been used.”³⁾ During the past two centuries and longer there have been various debates regarding the records pertaining to Shōtoku Taishi.

As a result, the Japan Knowledge dictionaries today still introduce the *Kenpō chōsaku* as the work of Shōtoku Taishi while also introducing the theories that this is a misattribution, and explain that the *Sangyō gisho* is treated as a work of Shōtoku Taishi but that the author remains unknown. The present work attempts to resolve this situation from the point of view of writing habits.

2. The importance of addressing writing habits

In the present paper, the term writing habits is used to signify incorrect habits in the writing of Chinese characters, of which the writer using those habits is unaware. Examples would be to incorrectly write the character 恵 with a dot in the upper right corner, or to write the characters 専門 where 専門 is correct.

Unlike modern published materials, the historical records for the Ancient period of Japan are often insufficiently edited, or the editing is not thorough. When rare writing habits that others would not commonly make are plainly present, that can be used as evidence for a hypothesis regarding the identity of the author. Furthermore, because these are repeated indefinitely in printed materials, there is little doubt or uncertainty regarding them. At times they may even be more influential than academic theories, and can contribute in some way, however small, to the creation of a foundation for the study of ancient history. For these reasons an examination of writing habits is important.

3. The distinctive characters used in Shōtoku Taishi materials are not typical for the Asuka period, but are examples of the Shōtoku Taishi’s writing habits.

The Shōtoku Taishi authority HANAYAMA Shinshō (花山信勝) has summarized the characteristics of the differences in the Chinese characters used in *Hokke gisho* (法華義疏, by Shōtoku Taishi) and the *Fahua yiji* (法華義記, by Fayun). The characters in the *Fahua yiji* are in parentheses.

二 (兩)、訖 (竟)、名 (詔)、求子 (救子)、以 (用)、少乘 (三乘)、化衆生得 (化得衆生)、發大乘機 (大乘機發)、憲 (喜)、尔 (爾)、无 (無)、辟 (譬)、国 (國)、仏 (佛)、難 (出難)、卅 (三十)、鄣 (障礙)、索 (索)、以下 (下) など。

Hanayama explains these as “probably common styles in writing in the time of Shōtoku Taishi.”⁴⁾ However, such uses of Chinese characters cannot be readily identified from other historical materials. It seems highly likely that these were not common ways of writing in that period, but rather the personal writing habits of Shōtoku Taishi. For example when Shōtoku Taishi intends 救子 (“save the son”) he very often writes 求子 (47 examples). In ancient times 求子

has a different meaning, “seek for a son,” and 求 (seek) cannot be read as 救 (save). In essence, this is used as a shorthand character, and can be most simply understood as a personal writing habit of which the author is unaware. This is not to criticize Hanayama’s statement, as he treated Shōtoku Taishi’s style in writing as having little connection with the essence of *Hokke gisho* studies, and probably intended this statement to not carry a great weight.

Here the author focuses on the differences in the usage of 小 (*shō*, small) and 少 (*shō*, few) in an attempt to prove that Shōtoku Taishi was directly involved in the authorship of the *Jūshichijō kenpō*, *Sangyō gisho*, and *Kan’i jūnikai*.

Shōtoku Taishi writes 少 where 小 should be written nearly 100% of the time.

The rate of appearance of this character is staggering, and is suggested as a clear characteristic for identifying materials written by Shōtoku Taishi. (This is a writing habit that others rarely use, at a rate of appearance of less than 1%.)

4. On defining characters and degrees of overlap

As a premise to my arguments, I will clarify some basic points.

The words 小さい (small) and 少ない (few) are conceptually different, so the characters used for these are distinguished (Chart 1).

The following is according to Kōjien.⁵⁾

Chiisai (小さい): (1) (Regarding the shape of things) the amount of space occupied either in volume or height, etc. is not great. Not large. (2) Not advanced in age. Juvenile. (3) Low in volume. Faint. (4) Trifling. Or, low in standing. (5) Narrow in measure. (6) Not large in range. (7) Curled. Humble in attitude.

Sukunai (少ない). Not many in number or not much in volume. Not great.

Dividing these according to the above definitions, while there is some overlap or variance in them, in general:

(1) Cases when the difference in meaning is clear: 大小 (size, lit. big or small), 小山 (small mountain), 小鳥 (small bird), 小国 (small country), 小乗 (small vehicle), etc.

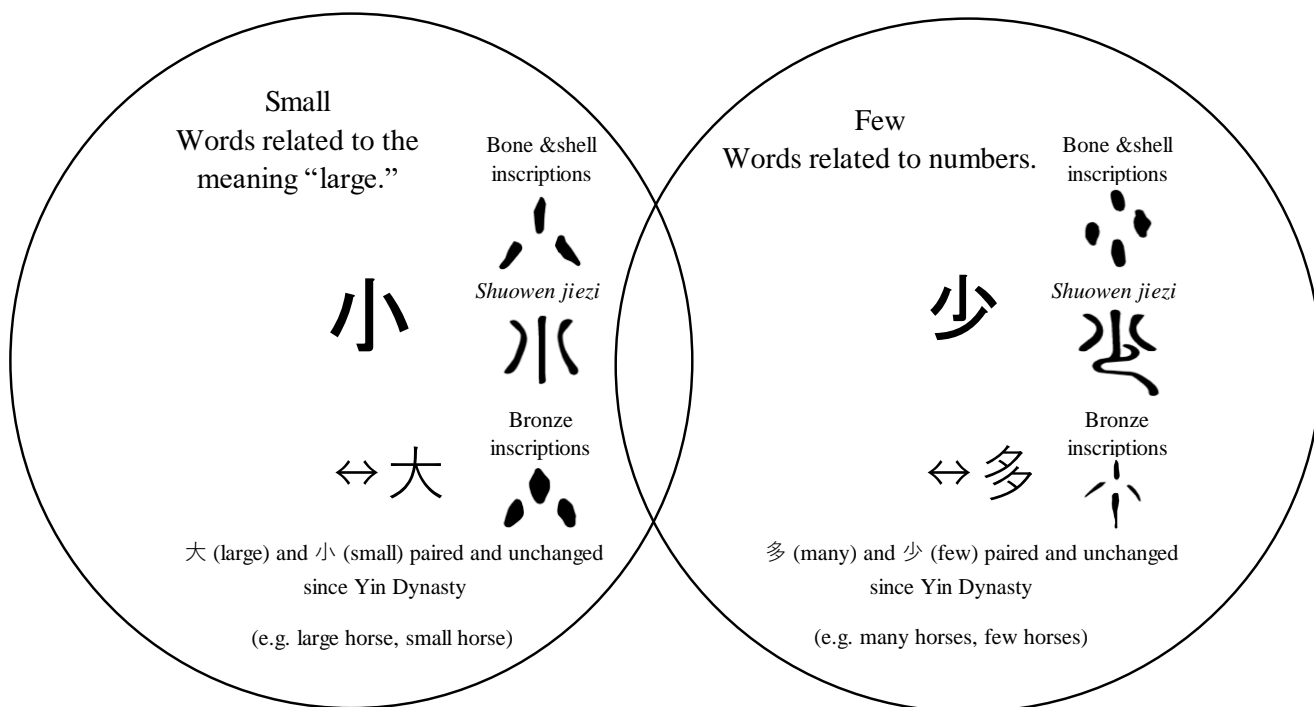
(2) Cases when there is overlap in meaning: 小男 and 少男 (young boy), 小女 and 少女 (young child), 小児 and 少兒 (young infant), etc.

(1) is distinguished in all historical materials, while different characters are used for (2). Characteristically, the opposite word for (1) is clear, but not for (2). Because there is no opposite word for place names or personal names, the selection of characters varies at times (it may be difficult to definitely state that the opposite word for a personal name like Ono is not Ōno, this will be taken into consideration and discussed in a later presentation). The most observable characteristic of writing habits appears when a character is obviously incorrect, therefore, characters in group (1) will be fully defined and used for this study.

Character belonging to (1) have been differentiated in use in all historical materials for over 3,000 years, since the time of the bone and tortoise shell inscriptions of the Yin dynasty (B.C. 16c.–B.C. 11c.) (Chart 1).

Chart 1. Usage of 小 and 少

(Meaning and letter shape unchanged since bone and shell inscriptions of the Yin Dynasty (B.C. 1400))



※These are both basic words and indispensable in society. They are distinguished in all historical materials.

Examples of opposite terminology: 大 and 小; 多 and 少

Word example (correct)	Opposite word (correct)
小山	大山
Small hill	Large hill
小鳥	大鳥
Small bird	Large bird
小国	大国
Small country	Large country

Buddhist term (correct)	Opposite word (correct)
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小乘	大乘
Hīnayāna	Mahāyāna
小機	大機
Small capacity	Large capacity
小車	大車
Small cart	Great cart
小乘: small vehicle (Hīnayāna)	
大乘: great vehicle (Mahāyāna)	
小機: small capacity, the capacity to understand only Hīnayāna	
大機: great capacity, the capacity to follow Mahāyāna	

※ The correct opposite terms for 大 and 小; 多 and 少 are unclear in some cases and may be either 小 or 少. (e.g. 小時 and 少時). However, in the case of Shōtoku Taishi the opposites are all in a clear relationship, and are terms that would not ordinarily be mistaken (少乘, 大少, etc.). By the frequency of such writing habits, the authorship may be ascertained.

Word example (correct)	Opposite word (correct)
少数	多数
Small numbers	Large numbers
過少	過多
Too little	Too much
最少	最多
fewest	most

(incorrect)	Nonexistent word (incorrect)
Opposite term is an impossible word	
×少乘	多乘?
× Hīnayāna	Many vehicles?
×少機	多機?
× Small capacity	Many capacities?
×少車	多車?
×Small cart	Many carts?
×少石	多石?
× Small stone	Many stones?
×少学校	多学校?
× Elementary school	Many schools?

↑ The shape of the character 少 resembles the correct 小 so they may be mistakenly written. From the point of view of the meaning and from the opposite term, these are clearly mistaken. Most would be careless mistakes.

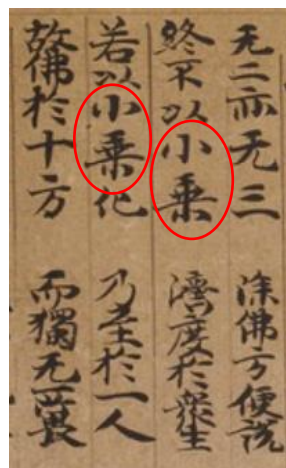
5. Comparison of ancient historical records in general and historical records related to Shōtoku Taishi

An overview of ancient historical records (mainly of the 5th and 6th centuries) and a comparison with the historical records related to Shōtoku Taishi will be made (Fig. 1–5).

Since the term 小乘 (Hīnayāna) was first used by Dharmarakṣa, it has never been changed. There is no example of it being written as 少乘 in general records. The characters 大小 have been used as a pair since Yin dynasty times, and no example of it being written as 大少 could be identified. (The term 小法, or Hīnayāna-dharma, is a basic Buddhist term, but this is never written as 少法.)

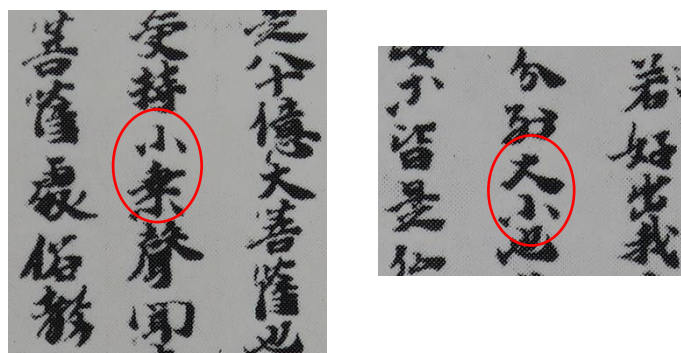
○ In general ancient historical records only the correct character is used.

Fig. 1. Ancient historical materials: *Saddharma-puṇḍarīka-sūtra* (*Lotus Sūtra*)
(trans. Kumārajīva)⁶⁾ reproduction A.D. 694



※ Kumārajīva (344–413) translated the *Lotus Sūtra* in 406. This copy was probably made in the Tang period by Li Yuanhui, in 694.
This *gāthā* (verse) is identical with the verse in Jñānagupta's translation of the *Lotus Sūtra* (*Tianpin Miaofa lianhua jing*)

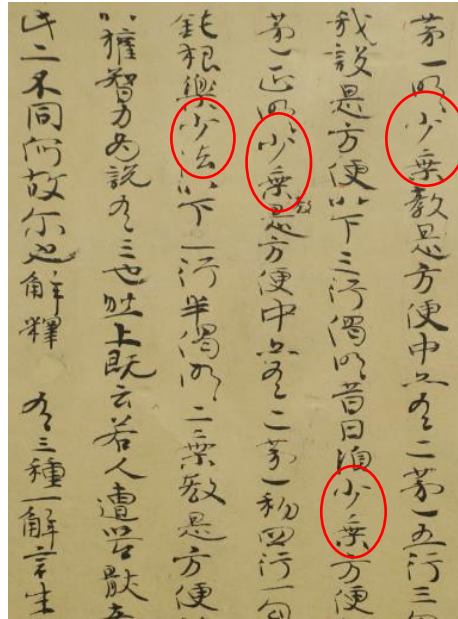
Fig. 2. Ancient historical materials: reproduction of the *Lotus Sūtra* found at Dunhuang (英 1891, S2733⁷⁾, 508.



※ The colophon reads 正始五年五月十日 釈道周所集在中原広徳寺写訖. The fifth year of Zhengshi is 508.

○ On the other hand, in historical records related to Shōtoku Taishi, there are numerous instances of the use of 少 where 小 is correct.

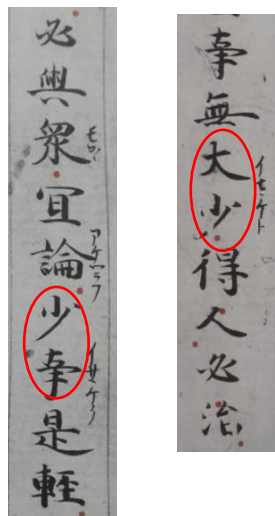
Fig. 3. Shōtoku Taishi-related materials: *Hokke gisho* (Gyobutsu), fasc. 1, reproduction from around the middle towards the end⁸⁾.



※ The correct characters are 小乘 and 小法.

The *Hokke gisho* is understood to be the actual work of Shōtoku Taishi, with a high rate of 97.90% of the appearance of writing habits.

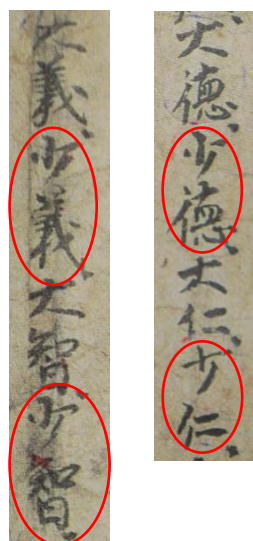
Fig. 4. Shōtoku Taishi-related materials: reproductions of the *Jūshichijō kenpō* seventh and seventeenth articles (*Nihon shoki*, Kunaichō Shoryōbu text, Yagi Shoten)⁹⁾.



※ On the right 大小; on the left 小事 are correct. No differences in these characters were seen in copies.

Because Shōtoku Taishi's unique characters are preserved, it is conjectured that when the *Shoki* was edited, the originals of the *Jūshichijō kenpō* or a faithful copy was still extant, and that the *Shoki* version was copied from that.

Fig. 5. Shōtoku Taishi-related materials: reproduction of *Jōgu Shōtoku hōō teisetsu* (*Jōgu Shōtoku hōō teisetsu, chūshaku to kenkyū*, Yoshikawa Kōbunkan)¹⁰⁾.



※ Among the names for the cap ranks, 大德, 小德, etc. are in a 大小 (large-small) relationship, and 小德, 小仁, etc. are correct. The *Teisetsu* is a Hōryūji-related document, and is considered to be a mid- to late-Nara period work, from approximately the eighth century.¹⁰⁾ Many of Shōtoku Taishi's works were also preserved at Hōryūji, and may have been influenced by them.

Among the historical records related to Shōtoku Taishi there are those that are not in Shōtoku Taishi's handwriting. However, among such Hōryūji-related records as the *Teisetsu* there are legends regarding Shōtoku Taishi's writings in such temples and while it may be that they have been an influence, the rate of appearance of writing habits in these records seemed to be statistically significant, so while vexatious I have summarized these in a chart.

6. Comparison of personal differences in writing habits seen in SAT

First, the appearances of 小 and 少 in the *Sangyō gisho* in the SAT Daizōkyō Text Database (hereinafter SAT) will be retrieved. SAT is a database based on the Korean Tripiṭaka (characters based on the Shu Edition or Kaibao Edition, 971–983). It is not perfect, but still accurately transcribes the characters of the Buddhist scriptures, and is an adequate information tool for confirming overall trends.

(1) Rates of usage of 少乗, 少機, and 少車 among individuals carried in SAT.

It was confirmed that Shōtoku Taishi is the only historical Buddhism-related personage to frequently use 少乗 (Chart 2), 少機, and 少車 (confirmable through SAT).

Explanation of the chart.

- ① This is a survey of the numbers of the appearances of 小乗, 少乗, etc. Therefore, the chart is limited to Chinese translations of Buddhist texts and Chinese texts (Indian monks who are not connected with Chinese translations or Chinese texts, such as Nāgārjuna, are not included.)
- ② The monks are listed on the basis of the year in which they turned 40. When their dates are unknown, they are listed by events (such as the year they translated a significant text, or the year they entered Chang'an, etc.).
- ③ This is a counting of the persons who actually wrote 小乗 or 少乗 (e.g. when Zhiyi lectured and his student Guanding wrote the text down, this is counted for Guanding).
- ④ An empty space means the value is 0.
- ⑤ The data is based on the *Daizōkyō zenkaisetsu daijiten*.

Chart 2. The numbers of the appearance of 小乗 and 少乗 in SAT, and the rates of appearance (340 persons were analyzed; the chart extracts only the major monks)

Date of age 40 or age at specific event	Dates of birth and death (AD)	Name	Nationality	Names of works (Numbers are appearances of 小乗; numbers in circles are appearances of 少乗)	Translator/author/commentator, etc. (dates A.D.)	Number of appearances of 小乗	Number of appearances of 少乗	Appearance rate of 少乗
384	344–413	Kumārajīva	Kucha	0227 <i>Aṣṭasāhasrikā-prajñāpāramitā</i> 3 0262 <i>Saddharma-puṇḍarīka-sūtra</i> 8 0286 <i>Daśabhūmika-sūtra</i> 1 0475 <i>Vimalakīrti-nirdeśa</i> 5 0482 <i>Lokadhara-pariprcchā</i> 1 0586 <i>Brahmaviśeṣacintī-pariprcchā</i> 2 0650 <i>Sarvadharma-pravṛtti-nirdeśa</i> 1 0657 <i>Kuśalamūlasamparigraha</i> 2 1509 <i>Dazhidu lun</i> 82 1521 <i>Daśabhūmika-vibhāṣā</i> 9 1856 <i>Jinmoluoshi fashi dayi</i> 20 2047 <i>Longshu pusa zhuan</i> 2	0227 Kumārajīva, trans. (408) 0262 (comp. ca. B.C. 1c. – 1c. A.D.) Kumārajīva, trans. (406) 0286 Kumārajīva, trans., Buddhayaśas, trans. (408) 0475 (comp. ca. 1–3c.) Kumārajīva, trans. (406) 0482 (comp. before 266–313) Kumārajīva, trans. 0586 Kumārajīva, trans. 0650 Kumārajīva, trans. 0657 Kumārajīva, trans. (406) 1509 by Nāgārjuna, Kumārajīva, trans. 1521 by Nāgārjuna (2–3c.), Kumārajīva, trans., Buddhayaśas, trans. 1856 (comp. after 409) by Kumārajīva 2047 Kumārajīva, trans.	136		
563	523–600	Jñānagupta	India	0190 <i>Abhiṣāṅkramaṇa-sūtra</i> 1 0264 <i>Saddharma-puṇḍarīka-sūtra</i> 8 0408 <i>Ākāśagarbha-sūtra</i> 1 0649 <i>Guanacha zhufaxing jing</i> 3	0190 Jñānagupta, trans. (587–591) 0264 Jñānagupta, trans., Dharmagupta, trans. (601) 0408 Jñānagupta, trans. (600) 0649 Jñānagupta, trans. (595)	13		
614	574–622	Shōtoku Taishi	Japan	2185 <i>Shōmangyō gisho</i> 9 2186 <i>Yūimakyō gisho</i> 25–① 2187 <i>Hokke gisho</i> 3–④	2185 Shōtoku Taishi commentary 2186 Shōtoku Taishi commentary 2187 Shōtoku Taishi commentary	37	43	53.75%
642	602–664	Xuanzang	China	0220 <i>Da bore boluomiduo jing</i> 1 1499 <i>Pusajie jiemo wen</i> 1 1501 <i>Pusa jie ben</i> 1 1571 <i>Dasheng guang bailun shilun</i> 5 1579 <i>Yogācārabhūmi-śāstra</i> 1 1580 <i>Yogācārabhūmi-śāstra-kārikā</i> 1 1585 <i>Vijñaptimātratāsiddhi-śāstra</i> 4 1598 <i>Mahāyānasamgrahopaniṣandhāna</i> 1 1606 <i>Abhidharmasamuccaya-vyākhyā</i> 1 (2087 <i>Da Tang xiyu ji</i> 57)	0220 Xuanzang, trans. (660–663) 1499 by Maitreya, Xuanzang, trans. (649) 1501 Xuanzang, trans. (649) 1571 Dharmapāla, comm., Xuanzang, trans. (650) 1579 by Maitreya (ca. 300–350), Xuanzang, trans. 1580 by Jinaputra, etc. (ca. 6c.?), Xuanzang, trans. 1585 Xuanzang, trans. 1598 by Asaṅga (ca. 5–6c.), Xuanzang, trans. 1606 by Sthiramati (ca. 6c.). Xuanzang, trans. (2087 by Bianji (646))	16		
749	709?–780?	Chikō	Japan	2202 <i>Hannya shingyō jutsugi</i> 3	2202 by Chikō (8c.)	3		
807	767–822	Saichō	Japan	2193 <i>Chū Muryōgi kyō</i> 14 2362 <i>Shugo kokkai shō</i> 137 2376 <i>Kenkai ron</i> 86 2377 <i>Sange gakushō shiki</i> 9 2378 <i>Jū bosatsukai gi</i> 3	2193 by Saichō 2362 by Saichō (818) 2376 by Saichō (820) 2377 by Saichō (818–819) 2378 by Saichō (early 9c.)	249		

Total (340 persons)	19234	125	0.65%
Without Shōtoku Taishi (339 persons)	19197	82	0.43%
Shōtoku Taishi only	37	43	53.75%

※ Other than Shōtoku Taishi, only one other person connected with Buddhism, Kōin, has 24.49% (48/196). This is a relatively high rate of the appearance of writing habits. Kōin lived in the Muromachi period, and his writings are a mixture of Chinese and Japanese syllabary, and seems to have no connection with Shōtoku Taishi's writing habits.

The search result gives the data point that only Shōtoku Taishi writes 少乗. It is difficult to conceive of the idea of a person with a lofty knowledge sufficient to write the *Gisho* would continuously use erroneous characters after checking them, so this is posited as a writing habit in which characters are written by that person unconsciously.

Shōtoku Taishi uses 少乗 at a rate of 53.75%, but a higher rate of actual usage is assumed. 少乗 is concentrated in the *Hokke gisho* but this is because the original manuscript is preserved. Only Kamakura copies of the *Shōmangyō gisho* and *Yuimakyō gisho* (Hōji Edition) are preserved to us, and in the process of copying incorrect usages have been corrected, so that the rate of appearance may be influenced (as evidence, examples of writing habits such as 大少 and 抑少揚大 are preserved).

The trend with 小機 (opposite term 大機) and 小車 (opposite term 大車) is the same. The rates of appearance of 少乗, 少機, and 少車 is statistically significant for Shōtoku Taishi and others (Chart 3).

Chart 3. The rates of appearance of writing habits in SAT

	Places where 小乗 should be written	Among them, places where 小乗 is	Places where 少乗 is written	Rate of the appearance of writing habits	Statistically significant difference
Shōtoku Taishi	80	37	43	53.75%	Significant difference with lower register ($p < 0.001$)
Persons other than Shōtoku	19,275	19,193	82	0.43%	

※ Among writing habits, 42 examples in *Hokke gisho*. Copies only exist of the *Shōmangyō gisho* and *Yuimakyō gisho*, and writing habits may have been corrected.

	Places where 小機 should be written	小機	少機	Rate of the appearance of writing habits	Statistically significant difference
Shōtoku Taishi	29	0	29	100.00%	Significant difference with lower register ($p < 0.001$)
Persons other than Shōtoku	396	378	18	4.55%	

※ All examples of writing habits are in the *Hokke gisho*.

	Places where 小車 should be written	小車	少車	Rate of the appearance of writing habits	Statistically significant difference
Shōtoku Taishi	7	0	7	100.00%	Significant difference with lower register ($p < 0.001$)
Persons other than Shōtoku	67	67	0	0.00%	

※ All examples of writing habits are in the *Hokke gisho*. One example in SAT corrects to the correct character, in Gyobutsu text all examples are of writing habits.

※ (Statistical analysis was outsourced to an expert.) Regarding the rate of appearance of incorrect characters in ancient records, a binomial test was used. For verification, a two-tailed test was done.

7. Analysis of Shōtoku Taishi historical records 1 (*Sangyō gisho*)

A careful inspection of the *Sangyō gisho* reveals the following rates of writing habits.

(1) *Hokke gisho*⁸⁾ (original manuscript is preserved, the writing habits in Fasc. One are listed on the next page)

小 3 examples, 少 186 examples, 大 715 examples, 多 48 examples. Regarding the 143 examples where 小 should have been written, there are 140 examples of 少. The rate of the appearance of a writing habit is 97.90% (140/143).

(2) *Shōmangyō gisho*¹¹⁾

小 10 examples, 少 25 examples, 大 140 examples, 多 16 examples. Regarding the 17 examples where 小 should have been written, there are 7 examples of 少. The rate of the appearance of a writing habit is 41.18% (7/17).

(3) *Yūimakyō gisho*¹²⁾

小 35 examples, 少 19 examples, 大 251 examples, 多 15 examples. Regarding the 41 examples where 小 should have been written, there are 8 examples of 少. The rate of the appearance of a writing habit is 19.51% (8/41).

Chart 4. All examples of writing habits in the *Hokke gisho* (Gyobutsu), fasc. 1 (the appearance trends are the same in fascs. 2, 3, and 4.)

Iwanami old ed. page	Iwanami new ed. page	Japanese reading (according to Iwanami Bunko, old ed.) ※ Old ed. is more faithful to original text	Original text	Term used	Correct term (opposite term)	Correct or writing habit
3	11	夫れ至聖の所説は、經に大少無く There is no greater or lesser among the sūtras taught by the Great Noble One.	夫至聖所説經无大少	大少	小(大)	Writing habit
19	22	略して少乗人の脩行を見ることを問わず In short, the cultivation of those of the Hinayāna (small vehicle) is disregarded.	略不問見少乘人行脩行	少乗人	小乗(大乘)	Writing habit
21	40	諸佛を見たてまつること此れ少(小)縁に非じ。 Seeing the buddhas is not a small condition.	見諸仏此非少縁	少縁	小縁(大縁)	Writing habit
25	48	第三に「六十少(小)劫」從り以下は Third, from 60 small kalpas on...	第三從六十少劫以下	少劫	小劫(大劫)	Writing habit
25	49	今法花を説くも亦應に六十少(劫)有るべし、と To now explain the Lotus Sūtra, there should be sixty small [kalpas].	今説法花亦應有六十少劫	少劫	小劫(大劫)	Writing habit
25	49	第四に「日月燈明佛於六十少(小)劫」從り以下は Fourth, from “in sixty small kalpas Candrasūryapradīpa Buddha” on...	第四從日月燈明佛於六十少劫以下	少劫	小劫(大劫)	Writing habit
32	60	「滿六十少(小)劫」從り以下は一行一句の偈は The gāthā in one line and one phrase from “a full sixty small kalpas” on	從滿六十少劫以下一行一句偈	少劫	小劫(大劫)	Writing habit
70	104	皆是れ大乘の人にして、別に是れ小乗の人無しと言ふ也 All these are those of the Mahāyāna (great vehicle), none of these are those of the Hinayāna	言皆是大乘人无別是小乘人也	小乗	小乗(大乘)	Correct
72	105	且昔は少にして今は大なるが故に In ancient times this was small, and now it is big, therefore...	且昔少今大故	少	小(大)	Writing habit
72	106	少乗の人と教とは亦言ふが如く信ず可し The teachings of those of the Hinayāna should be literally believed.	少乘人教亦如言可信	少乗	小乗(大乘)	Writing habit
73	107	而も大少之稱は正しく如來に由るが故に Indeed, “according with the great and small” is through the Buddha, therefore...	而大少之稱正由如來故	大少	小(大)	Writing habit
81	なし	少乗教は是れ方便なることを The teachings of the Hinayāna are an expedient...	小乗教是方便	小乗	小乗(大乘)	Correct
81	なし	第一の少乗教は是れ方便なることを明かす中に就いて、 Within the primary teaching on the Hinayāna that it is an expedient...	就第一明少乗教是方便中	少乗	小乗(大乘)	Writing habit

81	なし	少乗教は是れ方便なることを明かし、 Explaining that the Hinayāna is an expedient...	明少乗教は方便	少乗	小乗(大乘)	Writing habit
81	なし	昔日少乗方便教を須ひしは Formerly, the expedient teaching of the Hinayāna was used...	昔日須少乗方便教	少乗	小乗(大乘)	Writing habit
81	なし	第一の正しく少乗教は是れ方便なることを明す中に就いて Within the primary teaching on the Hinayāna that it is an expedient...	就第一明正少乗教は方便中	少乗	小乗(大乘)	Writing habit
81	なし	「鈍根樂少(小)法」従り以下 From “those with dull faculties, who are satisfied with lowly aspirations” on...	從鈍根樂少法以下	少法	小法(大法)	Writing habit
89	なし	少乗を以つて衆生を化しう得ることを明し This explains that beings can be liberated by the Hinayāna.	明以少乗化衆生得	少乗	小乗(大乘)	Writing habit
92	141	只少機有りと言ふ也 This explains that there is only a small capacity.	言只有少機也	少機	小機(大機)	Writing habit
92	141	大少乗を別たず、但直爲に説きたまへと請ふなり。 He asked that he explain this for him, not distinguishing the Mahāyāna and Hinayāna.	不別大少乗但直請説爲	少乗	小乗(大乘)	Writing habit
93	142	第三に少乗を以つて衆生を化し得ることを明す。 Third, this explains that beings can be liberated by the Hinayāna.	第三明以少乗化衆生得	少乗	小乗(大乘)	Writing habit
93	なし	第一に十行の偈は正しく少乗を以つて衆生を化し得ることを明し、 First, the gāthā in ten lines explains that beings can be liberated by the Hinayāna...	第一十行偈正明以少乗化衆生得	少乗	小乗(大乘)	Writing habit
93	なし	第一の正しく少乗を以つて衆生を化し得ることを明かすに就いて First, regarding the explanation that beings can be liberated by the Hinayāna...	就第一正明以少乗化得	少乗	小乗(大乘)	Writing habit
93	なし	亦先づ少乗を以つて擬宜を作したまふことを明し、 First, this explains that by the Hinayāna a comparison is made...	亦明先以少乗作擬宜	少乗	小乗(大乘)	Writing habit
93	なし	正しく少乗を以つて衆生を化し得ること、 This correctly explains that beings can be liberated by the Hinayāna.	正以少乗化衆生得	少乗	小乗(大乘)	Writing habit
93	なし	第二には、正しく少乗を以つて化し得ること Second, the fact that liberation is indeed possible through the Hinayāna...	第二正以少乗化得	少乗	小乗(大乘)	Writing habit
93	142	將に少乗を以つて化を爲さんと欲するが故に When wishing to liberate through the Hinayāna...	將欲以少乗爲化故	少乗	小乗(大乘)	Writing habit
94	143	少乗を以つて化することを得る中、 Within the possibility of liberation through the Hinayāna...	以少乗化得中	少乗	小乗(大乘)	Writing habit
94	143	若し少乗を用つて化を爲す可くんば If liberation is to be gained through the Hinayāna...	若可用少乗爲化	少乗	小乗(大乘)	Writing habit
95	144	何が故に猶其れ少果を索むるやとなら者 Regarding the question, “Why is it that they pursue a small result?”...	何故猶索其少果者	少果	小果(大果)	Writing habit
95	144	二乗人は昔是れ少なりしが故に Those of the two vehicles have from the past have been few...	二乗人昔は少故	少	小(大)	Writing habit
96	144	本其れ少果なればなり This is because originally this is a small result.	本其少果	少果	小果(大果)	Writing habit
96	なし	先づ少の不信を非し、 First, remove mistrust in the small...	先非少不信	少	小(大)	Writing habit
97	145	昔日は皆是れ鈍根少智にして Formerly, all had dull faculties and small wisdom...	昔日皆是鈍根少智	少智	小智(大智)	Writing habit

In the *Hokke gisho*, in the 143 places where 小 is correct it was written only 3 times, and the writing habit of 少 is used 140 times.

The overall appearance rate of writing habits is 97.90%.

In the *Hokke gisho* overall, there are 3 examples of 小, 186 examples of 少, 175 examples of 大, and 48 examples of 多.

8. Analysis of Shōtoku Taishi historical records 2 (*Jūshichijō kenpō*)

In the *Jūshichijō kenpō* writing habits appear in the seventh and seventeenth articles (appearance rate 100%),¹²⁾ and based on this the author is interpreted to be the same as that of the *Sangyō gisho*. Cases that transcend a single text are the main point of this paper, so the reader's criticism is invited. The original of the *Shoki* is not preserved, but to generalize from such manuscripts as the Urabe Kanesuke text in Tenri Library, the Kitano text, the Ise text, and the

Cabinet Library text, there is no dissimilarity in the appearances of 少 in the *Jūshichijō kenpō*,¹³⁾ and there is no reason to doubt that the original manuscript of the *Nihon shoki* presented to the Court in 720 includes the characters 大少 and 少事.

七曰、人各有任。掌宜不濫。其賢哲任官、頌音則起。姦者有官、亂則繁。世少生知。剋念作聖。事無大少、得人必治。時無急緩。遇賢自寬。因此國家永久。稷勿危。故古聖王、爲官以求人、爲人不求官。(『日本書紀 *Nihon shoki*』)

十七曰、夫事不可獨斷。必與衆宜論。少事是輕。不可必衆。唯逮論大事、若疑有失。故與衆相辨、辭則得理。(『日本書紀 *Nihon shoki*』)

In Article Seven 事無大少 (“regardless of the size of the matter”), it is clear that 小 is the correct character instead of 少. In Article Seventeen, the correct opposites of 大事 should be 小事, and the characters used is strictly speaking incorrect. The *yomikudashibun* reading of these phrases becomes problematic, and 少 is read as *isasaeki* (trivial). In the Yūryaku 9.5 article and the Tenbu 11.12 article the reading of 小 is given as *isasaeki*, and so the usage of 少 for 小 in the *Jūshichijō kenpō* is understandable from the meaning.

Isasakeshi (聊けし) Small in amount. Slight. Small in scale. Jinmu period, “Leading only a small force of soldiers” (*Kōjien*).

9. Analysis of Shōtoku Taishi historical records 3 (*Kan'i jūnikai*)

In the *Shoki* (Suiko 11) the differences between 小 and 少 in the *Kan'i jūnikai* are: 十二月戊辰朔壬申、始行冠位。大德・小德・大仁・小仁・大禮・小禮・大信・小信・大義・小義・大智・小智、并十二階, but in the *Jōgu Shōtoku hōō teisetu* the following writing habits can be identified:¹³⁾ 少治田宮御宇天皇之世、上宮廐戸豐聰耳命、嶋大臣共輔天下政而興隆三寶。起元興天四皇等寺、制爵十二級。大德、少德、大仁、少仁、大禮、少禮、大信、少信、大義、少義、大智、少智。

Regarding the twelve court ranks, in the *Shoki* for Suiko 11 there is the passage 十二月戊辰朔壬申、始行冠位。大德・小德・大仁・小仁・大禮・小禮・大信・小信・大義・小義・大智・小智、并十二階. There is no dissimilarity between 小 and 少. In the *Jōgū Shōtoku hōō teisetsu* there is the passage 少治田宮御宇天皇之世、上宮廐戸豐聰耳命、嶋大臣共輔天下政而興隆三寶。起元興天四皇等寺、制爵十二級。大德、少德、大仁、少仁、大禮、少禮、大信、少信、大義、少義、大智、少智, in which writing habits are displayed.¹³⁾

It may be possible to say that the *Teisetsu* is correct and the *Shoki* incorrect. For some reason in later times 少納言 and 少領, etc. were used, using 少 although as they are in contrast with 大納言 and 大領. As the reason, the influence of the *Kan'i jūnikai* in the background cannot be discounted.

On the other hand, in the *Shoki* from the *Kan'i jūnikai* (603) to Tenbu 14 (685) only the character 小 is used (also used in the *Suishu woguo zhuan*¹⁴⁾), and after the Taihō Code (701) these consistently become 少 (Chart 5), due to the possibility of influence from the Tang court rank system (the Tang court rank system only makes use of the character 少; e.g. 太子少師, 太子少傅, 太子少保, 少府監, etc.).

The Taihō Code is lost, but some examples of court ranks in its successor the Yōrō Code (promulgated 757) are:¹⁵⁾ 左右少辨, 中務少輔, 少納言, 太宰少貳, 七省少輔, 神祇少副, 彈正少忠, 大宰少監, 八省少丞, 神祇少祐, 少判事, 中宮少進, etc.

All of the court ranks mentioned here use the character 少 with reference to the higher ranks with 大.

Chart 5

【四等官制】				
官職	省	大宰府	国	郡
かみ (長官)	卿	帥	守	大領
すけ (次官)	大少 輔	大少 貳	介	少領
じょう (判官)	大少 丞	大少 監	大少 掾	主政
さかん (主典)	大少 録	大少 典	大少 目	主帳

Shitōkansei (四等官制): based on the explanation of the Taihō Code in the textbook, *Shōsetsu Nihonshi* (Yamakawa Shuppansha).

※ Limited to the field of court ranks, from the Taihō Code on the terms used in Shōtoku Taishi's writing habits became standard. Afterwards, this became an absolute rule, without a single exception ever observed. It is natural to believe that this is the background influence of the *Kan'i jūnikai*.

To summarize the above, after the Taihō Code the court ranks system used the writing habit of Shōtoku Taishi. The reasons for this are:

- (1) The influence of the Tang the court ranks system
- (2) the influence of the *Kan'i jūnikai*
- (3) the influences of both the Tang the court ranks system and the *Kan'i jūnikai*

These three reasons are possible, but no historical proof has been found to settle on only one.

Regarding (2) there is about 100 years difference between the *Kan'i jūnikai* and the Taihō Code and while it may be doubtful whether such an old system would be taken into account, No. 62 of Article 21 of the Yōrō Code has the phrase 少事五日程. The government official who wrote this ordinance seems to have an awareness of the text of Article 17 of the *Jūshichijō kenpō*,¹⁶⁾ so the same thing may be possible for the *Kan'i jūnikai*.

The unique characters used in the court rank system was used from the Taihō Code on by the Yamato Court without exception, and even continues in the modern Japanese government (for example JSDF ranks make use of titles like 大將・中將・少將). In light of this situation, rather than understanding this as a simple imitation of Chinese court ranks continuing to the present day, it is more natural to assume that the tradition started by Shōtoku Taishi has continued in some form in the Japanese Court and relevant departments of the government of Japan in an ongoing form showing respect for the first historical ranking system.

10. Comparison with other ancient historical records

In historical records other than those attributed to Shōtoku Taishi, the mixing of the usage of 小 and 少 is rarely seen, and when it is seen it is rare and simply careless errors.

(1) *Mokkan* (wooden strips with written official messages, Mokkankō: National Research Institute for Cultural Properties, Nara; 2020.5 present.)

In a total of 54,927 *mokkan*, 小 885 examples, 少 650 examples, 大 3,998 examples, 多 466 examples. Where 小 should be written, 885 + 19, for a total of 904 instances. The rate of the appearance of a writing habit is 2.10% (19/904).

(2) *Kojiki*¹⁷⁾ (based on *Iwanami bunko*, collated with a private database)

小 65 examples, 少 19 examples, (in the database one place where 少 should be used but 小 is used: *Iwanami bunko*, p. 252), 大 505 examples, (the database adds two examples from the title), 多 371 examples. There is no mixing of 小 and 少. The rate of the appearance of a writing habit is 0%.

(3) *Nihon shoki*¹⁸⁾ (based on *Iwanami bunko*, collated with a private database)

小 404 examples, 少 106 examples, 大 2,348 examples, 多 352 examples. The rate of the appearance of a writing habit is 0.25% (1/405). Other than the text of the *Jūshichijō kenpō*, a writing habit appears in only one instance, 少魚 (*Suiko* 26). 小 should be written in 404+1 places, a total of 405 places.

(4) *Man'yōshū*¹⁹⁾ (inclusive of the title, original text, and left side comments)

小 126 examples, 少 81 examples, 大 1,074 examples, 多 1,335 examples. The rate of the appearance of a writing habit is 0%.

(5) *Kaifūsō*²⁰⁾

小 4 examples, 少 12 examples, 大 85 examples, 多 11 examples. The rate of the appearance of a writing habit is 0%.

(6) Dunhuang edition of *Shōmangyō gisho hongī*²¹⁾

小 14 examples, 少 11 examples, 大 110 examples, 多 4 examples. The rate of the appearance of a writing habit is 0%.

(7) *Zongben yunwen leiju*²²⁾

小 617 examples, 少 838 examples, 大 3,000 examples, 多 838 examples. The rate of the appearance of a writing habit is 0.32%, with two examples.

(8) *Wen xuan*²³⁾

A visual check of the table of contents and main text gives 小 853 examples, 少 597 examples, 大 3,690 examples, 多 851 examples. The rate of the appearance of a writing habit is 0%.

(9) Ancient Chinese calligraphy and epigraphs (*Shodō jiten*,²⁴⁾ Kadokawa Shoten)

小 39 examples, 少 35 examples, 大 51 examples, 多 56 examples. The rate of the appearance of a writing habit is 0%. A similar dictionary *Shinshogen*²⁵⁾ (*Nigensha*) gives 小 39 examples, 少 40 examples, 大 50 examples, 多 49 examples. The rate of the appearance of a writing habit is 0%.

(10) *Harima fudoki*, *Izumo fudoki*²⁶⁾

① *Harima fudoki* (*Sanjōnishi Text*)

Among ancient historical records other than materials attributed to Shōtoku Taishi, only this material shows numerous writing habits. 小 24 examples, 少 15 examples, 大 150 examples, 多 30 examples.

A total of 11 examples, writing habits manifest at a high rate: 少嶋 (“small island,” 1 example), 少野 (“small field,” 1 example), 少川里 (place name, 1 example), 少宅 (place name, 5 examples), 少楯 (personal name, 2 examples), 少野宮 (place name, 1 example).

While there are many place and personal names included, the rate of 35 places where 小 should be used but 少 was used in 11 places, and the rate of the appearance of a writing habit is 31.43%.

It is difficult to determine incorrect characters (writing habits) in place or personal names, but for the time being were included among writing habits.

Without the inclusion of place and personal names, the rate of the appearance of a writing habit is 20.00% (2/10).

② *Izumo fudoki* (Eisei Bunko, Hosokawa Text)

小 28 examples, 少 23 examples, 大 156 examples, 多 106 examples. The rate of the appearance of a writing habit is 0%.

The numbers and rates of the appearance of a writing habit in ancient historical materials and statistical results are given in Chart 6.

The appearance rate of writing habits is conjectured to be a proof that the same person wrote the original texts.

	Places where 小 should be written	Among them, places where 小 is written	Among them, places where 少 is written	Rate of the appearance of writing habits	Notes	Statistically significant difference in writing habits compared with <i>Kojiki</i> (0/65)	Statistically significant difference in writing habits compared with <i>Nihon shoki</i> (1/405)
<i>Hokke gisho</i>	143	3	140	97.90%	※ Complete original is extant.	Significant difference (P<0.001)	Significant difference (P<0.001)
<i>Shōmangyō gisho</i>	17	10	7	41.18%	※ Oldest copy is from the Kamakura period.	Significant difference (P<0.001)	Significant difference (P<0.001)
<i>Yuimakyō gisho</i>	41	33	8	19.51%	※ Oldest copy is from the Kamakura period.	Significant difference (P<0.001)	Significant difference (P<0.001)
<i>Jūshichijō kenpō</i>	2	0	2	100.00%	※ There is no difference in these characters in copies.	Significant difference (P<0.001)	Significant difference (P<0.001)
<i>Kan'i jūnikai</i>	5	0	5	100.00%	※ According to Jōgu Shōtoku hōō teisetu.	Significant difference (P<0.001)	Significant difference (P<0.001)

(There are no examples of personal or place names in the above. There are no examples that are opaque for judging writing habits. Statistical analysis was outsourced to a professional, with the names of the sources hidden.)

(Reference for the following) The numbers below do not include personal and place names, and are followed by the rates of the appearance of writing habits

<i>Mokkan (木簡)</i>	904	885	19	2.10%	※ Mokkankō: National Research Institute for Cultural Properties, Nara; 2020.5 present	(688/683/5/0.73%)
<i>Kojiki</i>	65	65	0	0.00%	※ Iwanami Bunko	(22/22/0/0.00%)
<i>Nihon shoki</i>	405	404	1	0.25%	※ Iwanami Bunko (rate of appearance excluding <i>Jūshichijō kenpō</i>)	(251/250/1/0.40%)
<i>Man'yōshū</i>	126	126	0	0.00%	※ Ōfūsha	(98/98/0/0.00%)
<i>Kaifūsō</i>	4	4	0	0.00%	※ Iwanami Bunko	(4/4/0/0.00%)
<i>Shengmanjing yishu, Dunhuang text</i>	14	14	0	0.00%	※ Shōtoku Taishi kenkyū	(14/14/0/0.00%)
<i>Yiwen leiju, Song text</i>	619	617	2	0.32%	※ Shanghai Guji Chubanshe	(618/616/2/0.32%)
<i>Wenxuan</i>	853	853	0	0.00%	※ Zhejiang University Press	(853/853/0/0.00%)
<i>Harima fudoki</i>	35	24	11	31.43%	※ Shōgakkan, excluding personal names and place names such as 少宅 gives a low	(10/8/2/20.00%)
<i>Izumo fudoki</i>	28	28	0	0.00%	※ Shōgakkan	(22/22/0/0.00%)

(In the historical materials from the mokkan on, personal and places names are included. As in examples like 大日 and 小日, there are examples that have opposites, and examples in which the existence of an opposite term is unclear. The inclusion of a few ambiguous examples cannot be avoided. When in doubt, they were counted as writing habits, and arbitrariness was excluded. In the above the appearance rate given does not include personal and place names, but the overall trend is unchanged. The Harima fudoki contains numerous writing habits, and in eleven examples nine are personal or place names. Among the remaining, one example may be a place name, but is unclear. Also, because of the difficulty in understanding the context or single words in the Chinese classics, there are only a very few words that could not be decided as to whether a writing habit or not. To exclude arbitrariness again, when in doubt these were all counted as writing habits.)

11. Writing habits occurring during the copying of texts

This is a report on a new field, so the grounds are added for reference.

The discussion in the *Hokke gisho* develops using the stock phrase 從○○○○以下 with the text (from the *Lotus Sūtra* or *Fahua yiji*) copied in, which is then commented on. The text is inserted into the formula, and writing habits occur even in that insertion. For example, comparing such phrases as 日月燈明佛於六十小劫 or 諸樹大小 gives the following (includes facsimiles of the original).

○「日月燈明佛於六十小劫」

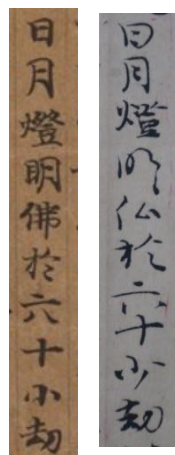
○「日月燈明佛於六十小劫」

(*Lotus Sūtra*, Kumārajīva translation. Copy made by Li Yuanhui in 694.)

Lotus Sūtra, fasc. 1 (Kumārajīva) (1)

Lotus Sūtra, fasc. 1 (Jñānagupta and Dharmagupta) (1)

Miaofa lianhua jing yiji, fasc. 2 (Fayun) (1)

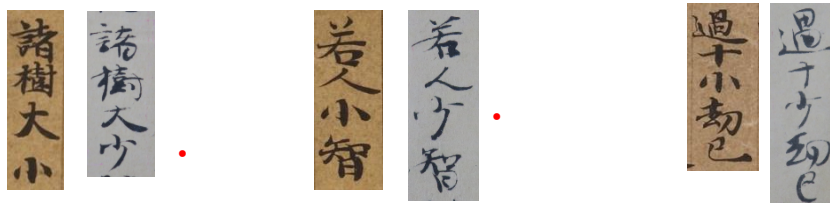


○ 日月燈明佛於六十少劫
(*Hokke gisho*: Gyobutsu facsimile)
Hokke gisho fasc. 1 (Shōtoku Taishi) (1)

In the above texts, when the phrase 日月燈明佛於六十小劫 was copied, the writing habit 日月燈明佛於六十少劫 was used.

In addition, the following were copied:

諸樹大小 as 諸樹大少, 若人小智 as 若人少智, and 過十小劫已 as 過十少劫已.



In the process of simply copying texts writing habits were exhibited, and this serves to demonstrate the depth of that habit.

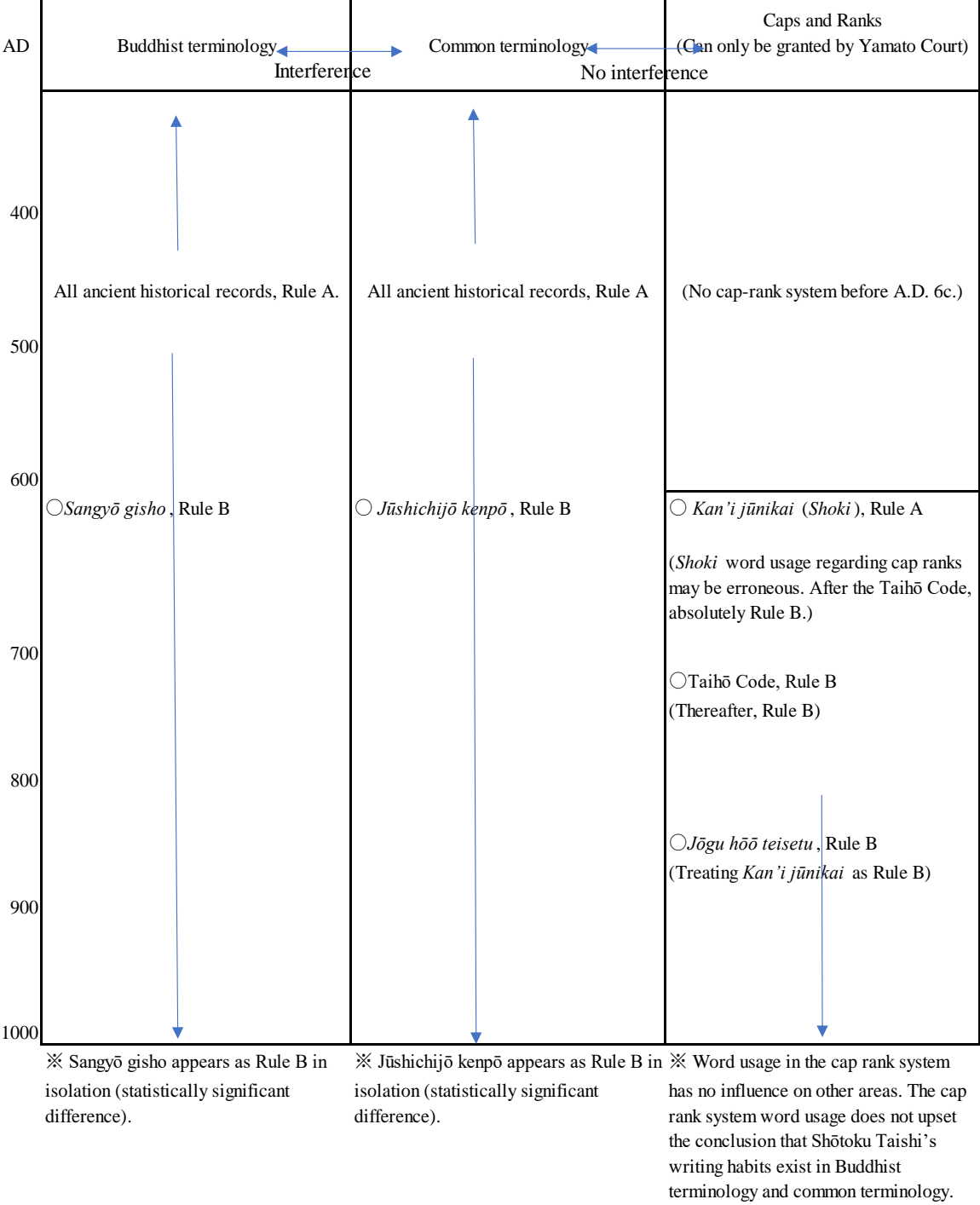
Of course it is possible that the texts that Shōtoku Taishi had at hand included incorrect characters. For the *Lotus Sūtra* there are translations by Dharmarakṣa, Kumārajīva, and Jñānagupta. None of these use 少乘 for 小乘. The commentaries on these texts (by Fayun, Zhiyi, Guangding, Jizang, etc.) also do not include the term 少乘, as can be confirmed from SAT.

12. The term 大少 is exclusively seen in historical materials authored by Shōtoku Taishi.

The next figure gives results according to terms based on an analysis of all the ancient

historical materials that can be generally acquired or accessed. The figure gives an overview of Rule A: 大小, 多少 (common word usage), Rule B: 大少, 多少 (Shōtoku Taishi word usage).

Outline fig. A. 大 and 小, 多 and 少 (common usage), B. 大 and 小, 多 and 少 (Shōtoku Taishi unique usage) in historical records



The use of characters can be divided into general terminology and the terminology characteristic of specialized fields (in this case, Buddhist court rank system terminology). General

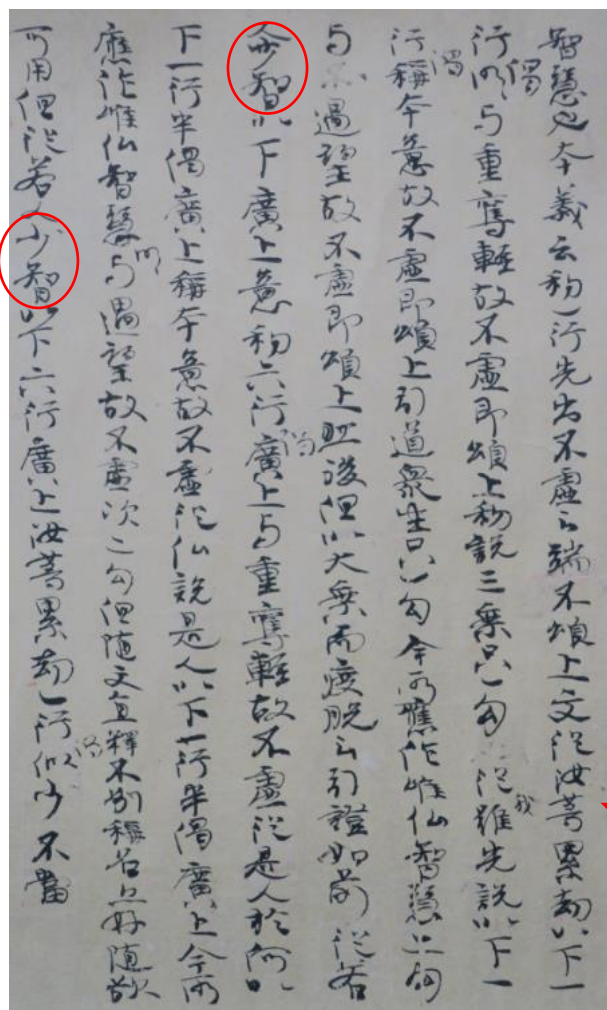
and Buddhist terminology are mutually interferential, but court ranks were acceptable only to the Yamato Court, and so are terms that do not interfere with other fields. Only in historical records of the Shōtoku Taishi of the Asuka period do these unique and isolated usages appear.

13. Writing habits and extreme examples of abbreviations (products of an extremely fast rate of thought)

In order to understand how Shōtoku Taishi actually created his writing habits through his reference to the *Lotus Sūtra* and the *Fahua yiji*, a comparison of historical materials is used to attempt to follow his thought processes (the end of fasc. 2 of the *Hokke gisho*: Fig. 6).

Examining the content of the *Gisho*, besides writing habits we notice many extreme abbreviations without analogy. The root cause of this may be given as the author having an extremely fast rate of thought. When this is combined with the need to write with a brush, this characteristic manifests. Ordinarily it takes a considerable amount of time and hard work to digest difficult Buddhist texts, however the author of the *Hokke gisho* shows no hesitation in his brushwork, which has fluent and consistent strokes. The beauty of the calligraphic style leave the viewer with a profound impression.

Fig. 6. Reproduction of the *Hokke gisho* (fasc. 2)
(writing habits are circled)



○ *Lotus Sūtra* (Kumārajīva trans., on the right)

○ *Fahua yiji* (by Fayun, in the center)²⁷⁾

○ *Hokke gisho* (by Shōtoku Taishi, on the left)

The above has been compared in that order. Underlined phrases are quoted from the sūtra, and areas encased in outside borders □ are statements by Fayun quoted by Shōtoku Taishi.

This is the section discussing the meaning of the parables in the Parable Chapter of the *Lotus Sūtra*.

Fayun commented on this section of the sūtra, with his comments from 汝等累劫 on being first (第一), from 若有菩薩 on second (第二), and from 若人小智 on third (第三). (The position of the juncture marked with overdots.)

① (經 Sūtra) 汝等累劫 衆苦所燒 我皆濟拔 令出三界

(※ 濟拔 means to remove suffering and liberate the world of confusion)

① (法雲 Fayun) 今者第一、汝等累劫一行即頌合以重奪輕不虛。上合譬言初說三乘只一句也。

① (太子 Shōtoku Taishi) 從汝等累劫以下。一行偈。明與重奪輕故不虛。即頌上初說三乘只一句。

Shōtoku Taishi quotes Fayun's discussion as it is. (First) comments on the verse saying "because the light is removed by the heavy, this is not false." This praises the phrase above this verse, 初說三乘. (Above this: 初說三乘. 引導衆生。然後但以大乘。而度脫之。)

"Because the light is removed by the heavy, this is not false" in the *Fahua yiji* is explained by, 全身與命即已是不虛之重。況復財寶輕物而當相准。The heavy is life, and the light means possessions. This includes the meaning of the process from "the three causes leading to the three effects" to "the one cause leading to one effect," or "opening the three to reveal the one." The three phrases "because the light is removed by the heavy, this is not false," "the original mind that accords with non-falseness," and "non-falseness of giving that goes beyond expectation" are keywords of Fayun's interpretation of the Parable Chapter of the *Lotus Sūtra*.

② (經 Sūtra) 我雖先說 汝等滅度 但盡生死 而實不滅

② (法雲 Fayun) 我雖先說此一行即頌合稱本心不虛。上合譬言引導衆生亦只一句也。但盡生死者但生死有二種。然分段中苦惱深重。是故三乘方便引汝令離炎灼之苦。唯盡分段生死未盡變易生死。故言但也。復應進斷變易成無上道豈應止此灰身滅智。故言而實不滅也。

② (太子 Shōtoku Taishi) 從我雖先說以下。一行偈。稱本意故不虛。即頌上引道衆生只一句。

Relying on Fayun's interpretation, Shōtoku Taishi says that the Buddha here leads beings to awakening, and is the point of liberating them from the sufferings of the cycle of *samsāra*, but not yet the attainment of true awakening. This is "the true intent of the Buddha, which is not false (the original mind that accords with non-falseness)." This praises the above phrase, 引導衆生.

After that Fayun says that this is the stage in which beings only destroy various rebirths in *samsāra* but do not attain birth in the Pure Land. The Buddha's true intent is that he engaged in liberating activities in order for beings to attain supreme and perfect awakening (無上道). Shōtoku Taishi discusses content similar to the above portion, but this is abbreviated here.

③ (經 Sūtra) 今所應作 唯佛智慧 若有菩薩 於是衆中

③ (法雲 Fayun) 今所應作唯佛智慧此半行即頌合與過望不虛。上合譬言然後但以大乘而脫度之也。若有菩薩此下兩行是第二引勝人。證如來不虛勸信。此兩行即成二意。初偈正

引證。後即出證人之語也。

③ (太子 Shōtoku Taishi) 今所應作唯仏智慧二句。與過望故不虛。即頌上然後但以大乘而度脫之。引證如前。

In this section Shōtoku Taishi simply quotes Fayun. What beings need is the wisdom of the Buddha, this is more than what beings hope for, so the above phrase “beings are liberated only by the Mahāyāna.”

Fayun regarding the second part, 若有菩薩, uses this as proof of encouraging faith in the Tathāgata as not false by making reference to excellent persons. The beginning verse of this section is indeed a proof, but the remainder of the verse are the words of the witness and have two meanings. Shōtoku Taishi says that this is the part of the first section, “proving non-falseness by referencing the faith and understanding of the excellent person.” He quotes this section, but this is abbreviated here.

④ (經 sūtra) 若人小智 深著愛欲 爲此等故 說於苦諦 衆生心喜 得未曾有 佛說苦諦 眞實無異 若有衆生 不知苦本 深著苦因 不能暫捨 爲是等故 方便說道 諸苦所因 貪欲爲本 若滅貪欲 無所依止 滅盡諸苦 名第三諦 爲滅諦故 修行於道 離諸苦縛 名得解脫

④ (法雲 Fayun) 若人小智此下有九行偈是第三。即廣上第一略頌合三種不虛也。今此九行自分爲三段。初有六行即廣上。汝等累劫下一行略明以重奪輕不虛。就此六行中初二行明苦諦。二行明集諦。一行明滅諦。一行明道諦也。

④ (太子 Shōtoku Taishi) 從若人少智以下。廣上意。初六行偈。廣上與重奪輕故不虛。

Fayun discusses two major points.

Regarding the nine lines from 若人小智 (“if a person has small wisdom...”) on (part three), (the first part) ① (Sūtra) is the line 汝等累劫 (“you, for many *kalpas*...”) expanding the praises of the three non-falsenesses (the light is removed by the heavy, accordance with the original mind, giving beyond expectations). Again, (the third part) nine lines are divided into three sections. The first six lines ① (Sūtra) from 汝等累劫 on expand the idea of the light removed by the heavy, while at the same time the first two lines of the six lines explains the truth of suffering, the second two lines the truth of the arising of suffering, the next line gives the truth of the cessation of suffering, and the final line gives the truth of the path.

Shōtoku Taishi gives an highly abbreviated version of Fayun, and a provisional literal translation would be that from 若人少智 (“if a person has small wisdom...”) on in the above text is expanded on. This is the first six lines of the verse. Because of the above giving the heavy to remove the light, that it is not false is expanded on. The sense of the text in translation seems to be unclear.

To understand the content when reading only Shōtoku Taishi’s *Gisho*, ① the text of the Lotus Sūtra and ① the commentary in the *Fahua yiji* should be memorized, and in 廣上意 the word 上 refers to the line ① (Sūtra) 汝等累劫 (“you, for many *kalpas*...”). Without this understanding this is impossible to comprehend. As a result, it seems that Shōtoku Taishi has abbreviated this in his writing. In the *Hokke gisho* the term 可見 (“it is clear”) appears 152 times, and indicates for the author that because this is understood by everyone it can be abbreviated. An understanding of this phrase gives us a insight into the superhuman abilities of Shōtoku Taishi.

Regarding the *Sangyō gisho* that has so many abbreviations that the meaning is hard to grasp, the opinion has been advanced by experts that “the text is so slovenly that it is treated as a forgery.” In actuality, the opposite may be true. The author is abbreviating the areas that he believes to be general knowledge (not abbreviating because he does not understand them). This attitude is seen throughout the *Sangyō gisho* and the breakdown of the author’s style is never seen.

To add to this, there is a reason that the text here is unclear. It is conjectured that Shōtoku

Taishi here has little intent to rely exclusively on Fayun's thesis (discussed in ⑦).

- ⑤ (經 Sūtra) 是人於何 而得解脫 但離虛妄 名為解脫 其實未得 一切解脫
⑤ (法雲 Fayun) 第二從是人於何而得解脫下有一行半即廣上。我雖先說一偈稱本心不虛也。
⑤ (太子 Shōtoku Taishi) 從是人於何以下。一行半偈。廣上稱本意故不虛。

Shōtoku Taishi accepts Fayun's thesis that (second part) the verse 是人於何 ("in what sense have these people...") is an expanded explanation of ② 我雖先說 that the original mind of the Buddha is not false. The context of the two lines are similar in that they do not extend to a discussion of the true meaning of liberation (*nirvāṇa*).

Shōtoku Taishi abbreviates the text of ② 我雖先說 and simply writes 上 (the above). Reading only the *Gisho* one would not be able to comprehend what 上 refers to without having memorized the *Fahua yiji*.

- ⑥ (經 Sūtra) 佛說是人 未實滅度 斯人未得 無上道故
⑥ (法雲 Fayun) 第三從佛說是人未實滅度下有一行半即廣上。今所應作唯佛智慧半行明與過所望不虛也。
⑥ (太子 Shōtoku Taishi) 從佛說是人以下。一行半偈廣上今所應作唯佛智慧。明與過望故不虛。

For the third text Fayun and Shōtoku Taishi are nearly identical.

The sūtra text means that this person has not yet attained *nirvāṇa*, and has not attained supreme awakening. Fayun gives an expansive commentary, ③ 今所應作唯佛智慧 ("what must be done now is only the attainment of Buddha wisdom"). This text means that (the Buddha) gives more (than beings expect), and this is truth.

- ⑦ (經 Sūtra) 我意不欲 令至滅度
⑦ (法雲 Fayun) 我意不欲令至滅度者此則取上語。其義可求。斯人若未得無上道之時我意。終不祇令至昔日滅度也。
⑦ (太子 Shōtoku Taishi) 次二句但隨文直釋。不別稱名。亦好。隨欲可用。但從若人少智以下六行。廣上汝等累劫一行偈。似少不當。

Fayun takes up this phrase saying, "in my mind I have no desire to bring them to *nirvāṇa*." His commentary is that this is the Buddha mind when that that person has not yet attained supreme awakening, and in the end anciently he does not bring them to *nirvana*. Shōtoku Taishi agrees with the interpretation of this text, and he says that this can be used as appropriate.

However, after that (Shōtoku Taishi perhaps did not agree in part with Fayun's commentary in Section ④, so he suddenly returns to ④) he says that the six lines below 若人小智 do not at all apply in an expanded sense to the line above, 汝等累劫.

Fayun comments that for ① 汝等累劫一行即頌合以重奪輕不虛, and for ④ that from 若人小智 on for six lines that it is an expansion of "because the light is removed by the heavy, this is not false." These six lines are an explanation of the truth of suffering, the truth of the arising of suffering, the truth of the cessation of suffering, and the truth of the path, and an expansion of 以重奪輕 is also included. Shōtoku Taishi expresses doubt, and it may be conjectured that he does not rely on Fayun at all.

In this way, within but eight lines a complex and profoundly flowing speculation can be traced.

14. The presumptive author

The forgery theory has strong roots. We will here begin with the assumption that the author of the writings that are attributed to Shōtoku Taishi is unknown.

First of all, the results of our study here of writing habits will likely cause the reader to agree that there is quite high probability that the *Jūshichijō kenpō*, *Kan'i jūnikai*, and *Sangyō gisho* (taking this provisionally as not the works of Shōtoku Taishi) were written by one and the same person.

Later Tang influence cannot be negated for the *Kan'i jūnikai*, and while there is no absolute proof of writing habits in it, as we will examine in the following there are other direct relationships besides writing habits.

a. Writing habits

As already discussed.

b. Agreement in period.

These are all recorded as works of the Suiko period.

Kan'i jūnikai (603), *Kenpō chōsaku* (604), *Shōmangyō* and *Hokkekyō* lectures (607).

In an entry in the *Suishu woguo zhuan* the *Kan'i jūnikai* is confirmed as being from the Suiko period.¹⁶⁾ The *Jūshichijō kenpō* content can be read as being from the early period of the introduction of Buddhism to Japan, and also soon after the large-scale establishment of the court bureaucracy. These works do not realistically fit into any other period than the Suiko period. Furthermore, it is natural to assume the person who lectured on Buddhist scriptures in the Asuka period is the same person who wrote the *Gisho*. There is no reason to insert doubt that this might be otherwise.

c. Identity in the basis of thought

In the *Kan'i jūnikai* the names of the ranks reveal their virtues, and those who receive the caps were required have a corresponding degree of humanity. This is thought to be the same thinking as in the *Jūshichijō kenpō* that calls for a reformation in the inner mentalities of the people. The *Sangyō gisho* content also attempts to improve the humanity of the people through Buddhism. This can be seen as a commonality in thought based on creating a state founded on human introspection.

The court ranking system and the text of the Constitution are generally in corresponding relationship. Among these are virtue (徳) (First rank, Article 2), humanity (仁) (First rank, Article 2), propriety (礼) (Article 4), integrity (信) (Fifth rank, Articles 9, 12, 15, 16), and righteousness (義) (Third rank, Articles 6, 8).

The commonality between a, b, and c is no coincidence. Because these works have a clear commonality in thought uniting them, it can be conjectured that this is a reflection of the way of thought of a single person.

Using the content of the three works the identity of the author can be narrowed as follows.

(1) Conditions for the author (or codifier) from the *Jūshichijō kenpō* and the *Kan'i jūnikai*.

a. A connection with the Imperial Family.

b. A person involved in governing in the center of the Yamato Court.

c. A person who was highly regarded by the common people.

d. A person with a strong interest in the ideal of humanity (Articles 1, 9, 10).

e. A person devoted to Buddhism (Article 2).

f. A person who respected propriety (Article 4).

g. A person with a strong interest in handling lawsuits (Article 5).

h. A person with a strong interest in the working system of court officials (Articles 7, 8, 11, 12, 13, 14, 15).

i. A person with a strong interest in the life of the common people (Article 16).

(2) Conditions for the author from the *Sangyō gisho*.

j. A person with an extremely deep understanding of Buddhism.

k. A person with a strong interest in expanding Buddhism not just for meditation but also within social activities.

l. A person with Buddhist way of thought that encompasses all of society and the world.

The author of these three works needs to have all the conditions listed above from a to l, with none lacking. Considering which influential person in that period it could be, Empress Suiko, Shōtoku Taishi, Soga no Umako, Soga no Emishi, Soga no Iruka, Emperor Jomei, and Yamashiro no Ōe no Ō could be among those to be considered.

A person not belonging to the Imperial family could not have decided on a Constitution or court ranks, so such persons have been excluded. Among those remaining connected to the Imperial family, the only ones who were devoted enough to Buddhism to be able to write the *Gisho* would be Shōtoku Taishi and possibly Yamashiro no Ōe no Ō. Yamashiro no Ōe no Ō was active in a different timeframe and was not able to even reach the center of power, so cannot be imagined as having a connection with the formulation of the Constitution or court ranks. Regardless of how this looked at, the only person to satisfy all twelve conditions is Shōtoku Taishi.

15. The forgery theory: The Ekisai theory that lacks in logic, and the Tsuda theory that it is not in agreement with historical texts.

We will now consider the main points of the forgery theory.

First, we will take up the Ekisai theory.

Ekisai wrote in his work *Bunkyo onko hikō* that, “Shōtoku Taishi’s *Jūshichijō kenpō* is written in *kanbun*. Thinking that the Constitution was written by Shōtoku Taishi is incorrect. It is an embellishment of the author of the *Nihongi*. The *Nihongi* does not contain the complete texts of its author, therefore the Seventeen Articles are not his work. If the Constitution were the work of Shōtoku Taishi, the imperial edict of Emperor Jinmu must also then be from the same time period.”²⁾ He treats the *Jūshichijō kenpō* as an embellishment.

The core of the Ekisai theory is that “the *Shoki* does not contain the complete texts of its author” (calling this point A), and “the *Jūshichijō kenpō* is not the work of Shōtoku Taishi” (B).

However, the logical development of this argument is not sufficiently arranged for us to accept it as is. There is no connection between Premise A and Conclusion B, and there is no logical content that would suggest that if A is true then B is established. It may indeed be a forgery, but hesitation remains.

For example, it would be sufficiently logical to replace B with the completely opposite theory from Ekisai’s, such as “for that reason the *Jūshichijō kenpō* is the work of Shōtoku Taishi” (C). Furthermore, there is no persuasive argument that would suggest A be the basis that leads to Conclusion B, yet on the other hand the anti-Ekisai theory (C) is a reasonable and persuasive argument that the *Jūshichijō kenpō* was written by the significant Shōtoku Taishi and is an important text, so that (even though the author of the *Shoki* ordinarily does not include complete texts) it was included in its entirety.

In other words, if the logical development of Ekisai is accepted at face value, even though that is not at all easy, rather than the Ekisai theory, the anti-Ekisai theory is logical and reasonable. There is the concern that we can be led to the opposite argument.

Next, the Tsuda Sōkichi theory is addressed, as follows.

“Rather than the above, what is even more important is the question of the *Jūshichijō kenpō* noted in the entry for the twelfth year.

First, from the point of view of the characters, the entry for the twelfth year has 國司國造 (*kokushi kuninomiyaatsuko*), but the 國司 (*kokushi*, provincial governor) could not have existed before the Taika Reform. *Kokushi* is the title of a governor of a province (*koku*), or a person in charge of a division of local administration, or at least in charge of clerical matters. In a period in which local regions the court nobles were divided into *kuninomiyaatsuko* (local ruling families), *tomonomiyaatsuko* (chiefs of

various departments of the court), and so on, it is impossible to conceive of local divisions such as a government office in charge of something called a province. Even though there were locales directly administered by the imperial family, there is no evidence that those were called provinces. The provinces must be seen as having been established for the first time as local divisions in the Taika Reform. Therefore, the provincial governors would be the same. In that case, when the provincial governors were appointed, the *kuninomiya*suko lost their political authority. Therefore, listing the *kokushi* and *kuninomiya*suko together and treating them in the same way, and ordering them both to do the same thing as concerns political affairs, would be impossible in any period. Accordingly, in the Suiko period there is no reason to believe that such a thing would have been written.”³⁾

This paper was the origin of the debate over *kokushi* and *kuninomiya*suko.

In other words, Tsuda says that there were no *kokushi* before the Taika Reform. Also, when the *kokushi* were appointed the *kuninomiya*suko lost their political authority. Therefore, *kokushi* and *kuninomiya*suko are listed together and treated together, but it is impossible that they were given the same commands. Therefore, he says that this could not have been written in the Suiko period.

The key points of the Tsuda theory is that “*kokushi* could not have existed before the Taika Reform” (A). Therefore, “in the Suiko period there is no reason to believe that such a thing would have been written” (B).

Premise A is important. Without this, Conclusion B does not stand. Tsuda gives the time frame of the Taika Reform (645) for A. Within a series of reformations including the Isshi Incident (645), the coronation of Karu no Ōji (645), the start of the new regime (645), the dispatch of the Tōgoku Kokushi (645), promulgation of the Kaishin no Mikotonori (646), the office of *kokushi* was first established at imperial request. If this is all true there is no issue, but the entry in the *Shoki* is 八月丙甲朔甲子、拜東國等國司。拜 means to bestow, and whether this means that the office of *kokushi* was established or not cannot be easily judged from this passage.

Originally, in the *Shoki* the term *kokushi* is actually used 14 times before the Taika Reform. Many scholars would agree that to accept A would require a great deal of careful investigation.

In the *Shoki*, Tōtōmi Kokushi (374?), Mimana Kokushi (462?), Harima Kokushi (487), and Kawachi Kokushi (587) appear. All these use the names of provinces established by the Ritsuryō system. There is the claim that these were written after the Taika Reform (post 645) with an knowledge of it, but it is not clearly known when these provincial names were established. There are a wide range of opinions as to when the Ritsuryō system was established, but even provisionally agreeing with the idea that these provincial names were written later with a knowledge of the Taika Reform, but the point nevertheless remains that it is difficult to accept that the names of the provinces came about only after the establishment of the *kokushi* in 645.

The reason for this is that the *mikotonori* of the dispatch of the Tōgoku Kokushi (645) has, 又國司等、在國不得判罪。不得取他貨賂、令致民於貧苦。 If a *kokushi* had not been sent in the past, this content would be impossible. In the past, because trials had been held without permission and bribes had been received by the former *kokushi*, this can be read as listing individual prohibited items. 上京之時、不得多從百姓於己。唯得使從國造・郡領。但以公事往來之時、得騎部內之馬、得食部內之飯 seems to mean that in the past a *kokushi* came to the capital accompanied by many peasants, and this activity is prohibited.

In other words, this can be read as suggesting that before the Taika Reform the Court had been sending superintendents to local areas, and that the superintendent was called a *kokushi* with a high degree of probability.

Regarding the character 司, in the period before the coronation of Emperor Jinmu there is the entry, 是月、即命有司、經始帝宅。(There is also the phrase 屯田司 before the coronation of Emperor Nintoku.) From an early period, 司 had been a term used to indicate retainers of the

Court. It may be inferred that retainers who administered a particular province were probably called 〇〇国_の司. Harima and Kawachi were home provinces, and the *Shoki* can be read with some confidence to prove that from 645 the political power of the Court was sufficient to send *kokushi* to the more distant provinces (Tōgoku).

The theory that before 645 superintendents were sent to the local areas, but in 645 these officials were suddenly named *kokushi* leaves a strong sense of unnaturalness.

In the final account, the Tsuda theory seems not to doubly agree with ancient historical materials, and it is difficult for only those reasons to agree with the opinion that the *Jūshichijō kenpō* was a forgery. (Furthermore, based on the discovery of writing habits the *Jūshichijō kenpō* and the *Sangyō gisho* is thought to have been written by a single person, saying “an author who belongs to a Confucian lineage”²⁸ would then lead to imagining that even the *Gisho* is a forgery, something that is not actually possible. This conclusion leads to a deepening degree of confusion.)

16. Conclusion

The results of this study are summarized in the following (Chart 7).

Chart 7. While there are numerous reasons to believe that Shōtoku Taishi materials are the authentic writings of Shōtoku Taishi, the theories suggesting they are forgeries are few, and moreover are weak in their reasoning.

	<i>Jūshichijō kenpō</i>	<i>Kan'i jūnikai</i>	<i>Hokke gisho</i>	<i>Shōmangyō gisho</i>	<i>Yuimakyō gisho</i>	Notes
(authenticity theory)						
Attributed to Shōtoku Taishi	◎	◎	◎	◎	◎	There are historical records and legends stating that all are the work of Shōtoku Taishi.
Commonality in thought	◎	◎	◎	◎	◎	Positioning the internal cultivation of the common people as an important element in creating the state. The degree of internal maturity is emphasized along with the achievements of the aristocrats and public servants. Encouraging the people to self-reflect based on Buddhism. In all cases, there are common passages giving the greatest emphasis to the human internal aspect.
Writing habits	◎	○	◎	◎	◎	Places where 少 appears when 小 should be written (writing habits are printed in historical materials, and so cannot be eliminated).
External standard	Between the time Buddhist was introduced to Japan (552) and the time a water clock was made (671)	Asuka Period (<i>Suishu</i>)	Between the time Buddhism was introduced to Japan (552) and <i>Hōryūji garan engi narabini ruki shizai chō</i> (727): no possibility that these were brought from China (no Buddhism-related persons with these writing habits; also some of the kanbun reflects Japanese word order).			Can be dated from the characteristics of these works. Suggested that all the works are from the Asuka period. In the Hokke gisho passages like 長行无所 and 汝悉知応 exhibit Japanese word order.
(forgery theory)						
Ekisai theory	?					Using the logic of Ekisai, the conclusion that Shōtoku Taishi is the author of the <i>Jūshichijō kenpō</i> is the more convincing.
Tsuda theory	?					There may be aspects that do not agree with passages in historical materials.

※The *Jūshichijō kenpō* says “the ultimate teaching of all states,” and “without taking refuge in the Triple Jewel, how can we correct what is twisted?” The author had likely taken refuge in Buddhism. The word *bonbu* (凡夫, unawakened being) it uses is a Buddhist term, and this is its only appearance in the *Shoki*.

※ Regarding the *Hokke gisho*, the standard theory is that the preamble 此是大委国上宮王私集非海彼本 (“This was personally collected by the Jōguō of Yamato, this is not a foreign book”) was written by someone other than the author, but on examination it is in the same hand as the rest of the work. It is thought that the main text and preamble were both written by Shōtoku Taishi. The preamble is more carefully written than the body of the text and seems stiffer, but there is not enough of a difference to say it as written by another person. The character 非 in particular is written in a rounded style that is common to both sections. The character 国 is lacking a dot, which is also a common feature. It is easy to imagine that Shōtoku Taishi’s residence in Ikaruga contained many books in scroll form (for example, the *Lotus Sūtra* in eight fascicles, the *Fahua yiji* also in eight fascicles), and that these would be borrowed by monks from the temples. Feeling the need to differentiate his own books, Shōtoku Taishi himself may have written that sentence into his books.

In the above, the author has shown through an analysis of writings connected to Shōtoku Taishi the existence of writing habits, which is confirmed in historical records and is difficult to deny. Conversely, no historical record that would negate this theory was discovered. The conclusion of this study is that the *Jūshichijō kenpō*, *Kan'i jūnikai*, and *Sangyō gisho* were all directly written by Shōtoku Taishi himself, beyond any doubt.

17. Reference

For reference, the writing habits of Shōtoku Taishi will be listed. (Of the 140 writing habits in the *Hokke gisho* 95 are given, a portion of the Hōji edition of the *Yuimakyō gisho* because it cannot be seen, and other historical materials are given in full.)

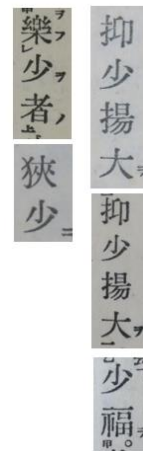
○ *Hokke gisho*: Gyobutsu (all the examples of 少乗, 少智, 少機, 大少, 少車, 少法)



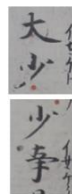
○ *Shōmangyō gisho* (Hōji edition, Kamakura)



○ *Yuimakyō gisho* (Shōwa Ehon)



○ *Jūshichijō kenpō* (*Shoki*, Kunaichō Shoryōbu)



○ *Jōgu Shōtoku hōō teisetu* (8th century)



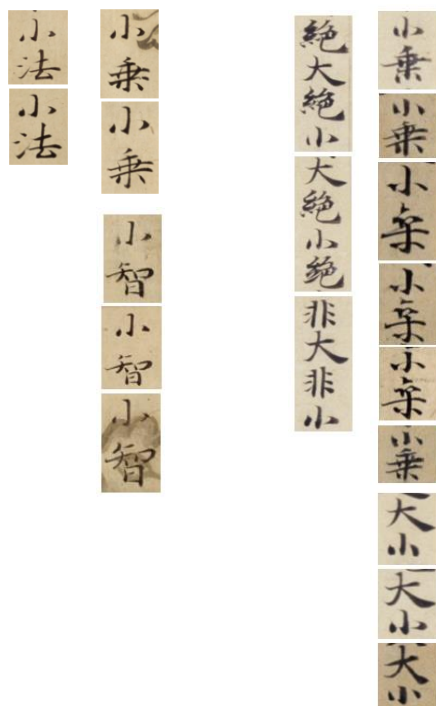
- Materials other than Shōtoku Taishi materials are written in the correct characters (materials to negate the writing habits have not been found).

Lotus Sūtra copy of Li Yuanhui, 694—all examples of 小乘 and 大小—the same characters appear in the translations by Dharmarakṣa, Kumārajīva, and Jñānagupta.



Jōmyō genron: 706 (two lines on the right)

Lotus Sūtra Skillful Means Chapter: 11c. (two lines on the left)





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